Mr. *BRADBURY*'s CONFESSION OF FAITH. WITH Mr. *SHOWER*'s EXHORTATION TO MINISTER *and* PEOPLE.

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OF

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TO

MINISTERS and PEOPLE.

A

CONFESSION OF FAITH,

At the Publick

ORDINATION OF *Thomas Bradbury.*

WITH AN

EXHORTATION TO MINISTER and PEOPLE.

By the Reverend Mr. JOHN SHOWER.

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A

CONFESSION

OF

FAITH,

DELIVER'D BY

Tho. Bradbury.

FORASMUCH as *upon these Occasions* many have taken in Hand, to set forth in Order a Declaration of those Things, which are most surely believ'd amongst us; *I Desire* to make the same good Profession before many Witnesses; *and*, according to the Measure of the Gift of Christ, give a Reason of the Hope that is in me with Meekness and Fear: *And especially at this Time*, when by Fasting, and Prayer, and laying on of Hands, I am to be separated for the Work, whereunto the Lord hath called me; *Tho'* I be less than the least of all Saints, *and not Worthy* of this

Luke. i. 1.
1 Tim. vi. 12.
Eph. iv. 7.
1. Pet 3. 15.
Acts xiii. 2, 3.
Ephes. iii. 8.

this Grace, to preach the unſearchable Riches of CHRIST.

1 Tim. i. 11, 12. But as the Glorious Goſpel of the Bleſſed GOD is committed to my Truſt, and JESUS CHRIST our Lord has enabled me, putting 1 Tim. vi. 3. me into the Miniſtry, *I here Declare* my Conſent to wholſom Words, and the Doctrine 1 Cor. ii. 13. which is according to Godlineſs; ſpeaking, not as Man's Wiſdom teaches, but as the Holy Ghoſt doth, comparing ſpiritual Things with Spiritual. Not Doting about Queſtions, and Strife of Words, whereof come perverſe Diſ- 1 Tim. vi. 4, 5. putings of Men of corrupt Minds, and deſtitute of the Truth. *It ſhall be my Endeavour* to Tit. ii. 8. 2 Tim. iii. 14, 15. chooſe ſound Speech that cannot be condemned; continuing in the Things that I have learned, and been aſſured of, knowing of whom I have learned them, even from the Holy Scriptures, which are able to make us *All* wiſe to Salvation, thro' Faith which is in *Chriſt Jeſus*; and, *more particularly*, to make the Man of GOD perfect, throughly furniſhed to every good Work.

I therefore declare my Belief, That the Books of the Old and New Teſtament which are com- 2 Pet. i. 21. *monly received amongſt us*, came not by the Will of Man, but the Holy Men of GOD ſpake as they were moved by the Holy Ghoſt; *and*, as they were given by Inſpiration of God, they 2 Tim. iii. 16. are *moſt* Profitable for Doctrine, for Reproof, for Correction, and Inſtruction in Righteouſneſs.

This, thro' Grace, I will always adhere to, as the great Rule of my Faith and Miniſtry, ſtu- 2 Tim. ii. 15. dying to ſhew my ſelf approved unto GOD, rightly dividing the Word of Truth: *That*, as 2 Cor. iv. 13. I have believed, ſo I may ſpeak; putting the 1 Tim. iv. 6. Brethren in mind of theſe things, as becomes

a

a Minister of *Jesus Christ*, nourish'd up in the Words of Faith and good Doctrine, as far as I have attain'd; giving no heed to *Jewish* Fables, and the Commandments of Men who turn from the Truth, but always speaking the Things that become sound Doctrine. *I could, I dare, build upon no* Foundation, but that of the Apostles and Prophets, *Jesus Christ* himself being the chief Corner-Stone. Tit. i. 14. Tit. ii. 1. Ephes. ii. 20.

To this Law and Testimony, *I profess to bring every Opinion*; and, if they speak not according to this Word, to reject them, as having no Light in them: *This I promise (in a Dependance upon Him,* who has the Residue of the Spirit) to give heed to, as the only sure Word of Prophecy. Not receiving the Witness of Men, or making my Faith stand in their Wisdom; because the Witness of GOD is greater, which He has given of his Son. 'Tis the Faith once deliver'd to the Saints, that I would earnestly contend for, not corrupting the Word of GOD, or handling it deceitfully, but as of Sincerity, would speak in the Sight of *GOD*. Isa. viii. 20. Mal. ii. 15. 1 Pet. i. 19. 1 Joh. v. 9. 1 Cor. ii. 5. Jude 4. 2 Cor. ii. 17. 2 Cor. iv. 2.

I apply to these Scriptures as the best Discovery GOD has made of himself in this Life. For, tho' the Invisible things of Him from the Creation of the World are clearly seen, being understood by the things that are made, even his eternal Power and Godhead; yet Eye has not seen, nor Ear heard, neither could have enter'd into the Heart of Man, what *He is*, and has prepared for them that love him; had he not reveal'd them to us by his Spirit. *Indeed,* no Man has seen God at any time, but he that lies in the Bosom of the Father, has declar'd him, and sent his Angel to testify these Things in the Churches. Rom. i. 20. 1 Cor. ii. 9, 10. Joh. i. 8. Rev. xxii. 16.

I here learn what God is, and what he doth.

In considering what he is, we have an Account of his Nature, and his glorious Perfections.

The Revelation that he has given us of his Nature, includes both his Eternal Unity, and a Trinity of Persons.

I believe then, in the first Place, that the
Deut. vi. 4. Lord our God is ONE Lord; there is none be-
1 Thes i. 9. sides him, the living and true God; the bles-
1 Tim. vi. 15, 16. sed and only Potentate, who alone has Immortality, dwelling in the Light which no Man
1 Cor. viii. 4. can approach unto. We know that an Idol is nothing in the World, and there is no other God but one. *And yet*,

1 Joh. v. 7. *I believe*, there are THREE that bear record in Heaven, the Father, the Word, and the Holy Ghost, and that these three are one.
Isa. vi. 3. *The Son* is the King, the Lord of Hosts; and the whole Earth is full of his Glory; *for* these things said *Esaias*, when he saw his Glory, and
Joh. xii. 41 Isa. ix. 6. spake of him. His Name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. *And the Spirit*,
Gen. i. 2. 1 Cor. ii. 10. who in Creation moved upon the Face of the Waters, searcheth all things, yea, even the deep things of God, *So that they who are*
Acts v. 3, 4. *charged* with lying to the Holy Ghost, did not lie unto Men but unto God. *This sacred Three we own in our Profession*, being baptiz'd into the
Mat. xxviii. 19. Name of the Father, and of the Son, and of the Holy Ghost, *upon this one God we depend*
2 Cor. xiii. 14. *for* the Grace of our Lord Jesus Christ, the Love of the Father, and the Communion of
Heb. ii. 3. the Spirit: *From Him we have* the great Salvation

tion, *being* Elect according to the Fore-knowledge of God the Father, thro' Sanctification of the Spirit unto Obedience, and ſprinkling of the Blood of Jeſus Chriſt. 1 Pet. i. 2.

This I would avow as a Truth, and humbly adore as a Myſtery; for tho' the Natural Man receiveth not the Things of the Spirit of God, becauſe they are fooliſhneſs to him, and the World by Wiſdom knows not God, *Yet* we know that the Son of God is come, and he has given us an Underſtanding, that we may know him that is true, and we are in Him that is true, even in his Son Jeſus Chriſt, this is the true God and eternal Life. 1 Cor. ii. 14. 1 Cor. i. 21. 1 Joh. v. 20.

I believe that this one God, Father, Son, and Holy Ghoſt is a SPIRIT, not like unto Gold, or Silver, or Stone graven by Art and Man's Device; *But* the King Eternal, Immortal, Inviſible; from Everlaſting to Everlaſting; without Beginning of Days, or End of Years, the Father of Lights, in whom there is no Variableneſs nor Shadow of turning. He fills Heaven and Earth, ſo that none can flee from his Preſence, for the Heaven of Heavens cannot contain Him. Joh. iv. 24. Acts xvii. 29. 1 Tim. i. 17. Pſal. xc. 2. Jam. i. 17. Jer. xxiii. 24. Pſa. cxxxix. 7. 1 Kin. viii. 27.

I believe alſo that this God is LOVE, Merciful and Gracious, Long-Suffering, and Abundant in Goodneſs and Truth, keeping Mercy for Thouſands, forgiving Iniquity, Tranſgreſſion and Sin, and a Rewarder of them that diligently ſeek him: *But* of purer Eyes than to behold Evil, and look on Iniquity. He will take Vengeance on his Adverſaries, and not at all acquit the Wicked. He has Life in himſelf, and is not worſhipped with Mens Hands, as tho' he needed any thing. His Wiſdom and Knowledge are unſearchable, and his Ways paſt finding out. *Thus the Scripture tells what* 1 Joh. iv. 16. Exo. xxxiv. 6, 7. Heb. xi. 6. Hab. i. 13. Nah. i. 2, 3. Joh. v. 26. Acts xvii. 25. Rom. xi. 33.

Joh. ii. 2. GOD *is, and I there alſo read what He doth* for the Manifeſting forth of his Glory.

His Works are Twofold.

Firſt, *His making of a World*;

And,

Rev. iv. 11. Secondly, *His Rule over it.*

Rom. xi. 36 Heb. xi. 3. Col. i. 16. *I believe* that He CREATED all Things, and for his Pleaſure they are and were created. They are of Him, and thro' Him, and to Him. By Faith we underſtand that the Worlds were framed by the Word of God; and all Things created that are in Heaven, and that are on Earth, viſible and inviſible, whether they be Thrones, or Dominions, or Powers, all Things were created by Him and for Him. By his Spirit he garniſhed the Heavens, *and filled them with Angels*, the Morning Stars, the Sons of God. He made Man after his own Image, breathed into his Noſtrils the Breath of Life, gave him a Soul which none can kill, *But* when the Duſt returns to the Earth as it was, this Spirit goes up to God that gave it. He created him Righteouſneſs and true Holineſs, and gave him Dominion over the Works of his Hands, having put all Things under his Feet.

Job xxvi. 13. xxxviii. 7. Gen. i. 27 ii. 7. Mat. x. 26. Eccl. xii. 7. Eph. iv. 24. Pſal. viii. 6.

Heb. i. 3. Dan. iv. 35. Ac. xv. 18. Eph. i. 11 *His Government reaches over the whole Creation.* *I believe*, that he UPHOLDS all Things by the Word of his Power, and according to his Will in the Army of Heaven, and among the Inhabitants of the Earth, ſo that none can ſtay his Hand. Known unto God are all his Works from the Beginning; he does them according to the Counſel of his own Will, which

ſhall

ſhall ſtand, and the Thoughts of his Heart to all Generations. I *believe that his Providence extends to all Creatures and their Actions.* His Eyes run to and fro throughout the Earth, beholding the Evil and the Good. *He obſerves the minuteſt Parts of the Creation,* there's not a Sparrow that can fall to the Earth without our Father, and the very Hairs of our Head are all number'd. There is a determinate Counſel and Fore-knowledge of God to *Over-rule the Corruptions of Men*; Suffering many of the Nations to walk after their own Ways, and giving others over to a Reprobate Mind, a Spirit of Slumber, Eyes that they ſhould not ſee, and Ears that they ſhould not hear.

Pſal. xxxiii 11. 2 Chron. xvi. 9. Prov. xv 3. Matt. x. 29. 30. Acts ii. 23. Acts xiv. 16. Rom. i. 28. xi. 8.

But I find in theſe Lively Oracles, *That he has ſhown a peculiar Concern about the Redemption of Mankind.*

Acts vii. 38

I Believe, that God made a Covenant with our firſt Parents, as the Common Root of all their Poſterity; and gave 'em a righteous Law with this Eſtabliſhment, that, he that does theſe Things ſhall live by them, and in the Day that he offended, he ſhould ſurely dye. But this have I found, that tho' God made Man upright, they ſought out many Inventions; and by that one Man's Diſobedience many were made Sinners; ſo that now all Fleſh have ſinned, and come ſhort of the Glory of God. For by one Man Sin enter'd into the World, and Death by Sin, and Death has paſs'd upon all Men. And as thro' the Offence of one many are dead, ſo the Judgment came upon all to Condemnation.

Rom. x. 12 Gen. ii. 17. Eccl. vii. 29 Rom. v 19 Rom. iii. 23. Rom. v. 12 45, 19.

I Believe, that our Natures are not only guilty, but impure. We are deceitful above all Things, and

Jer. xvii. 9.

Rom. vii. 18. and desperately wicked, in our Flesh dwells no
Gen. vi. 3. good Thing, every Imagination of the
Thoughts of our Hearts are only evil, and that
Tit. i. 15. continually; the Mind and Conscience are de-
Eph. ii. 1. filed. We lie dead in Trespasses and Sins, be-
Rom. xi. ing concluded in Unbelief, *and thus* are Chil-
32. dren of Wrath, made subject to Vanity, and,
Eph. ii. 3. being under the Law, are under the Curse,
Rom. viii. 20. *that is impending over* every one that continues
Gal. iii. 10. not in all Things, that are written in the Book
Rom. v. 6. of the Law to do them. *Thus* were we with-
Col. i. 21. out Strength, and Enemies in our Minds, *But,*

I Believe that God resolved to glorify himself by redeeming some of the lost Race.

Dan. x. 21. *In* the Scriptures of Truth, *I find an Account of this Work*, First, *as it lay in a Design*; and, Secondly, *as it was accomplish'd, and brought into Life.*

The Design comprehends his choice of the Per-
Heb. i. 14. *sons, who should be* the Heirs of this Salvation, *and his Contrivance of the Method to bring it about.*

As to the former, I believe that he did from
Eph. i. 5. *Eternity* PREDESTINATE some to the Adoption of Children by Jesus Christ, whose
Heb. xii. 23. Names are written in Heaven; *and what he does in this World*, is a making known the
Rom. ix. 23. Riches of his Grace on those Vessels of Mercy, whom he had afore prepar'd to Glory.

This Election was free, and it will have a certain Issue.

I believe that the Remnant are ſaved according to the Election of GRACE, not for the Works *which they ſhould afterwards do*, but according to his own Purpoſe and Grace, before the World began. Rom. xi 5. 2 Tim. i. 9.

I believe that this Deſign will be Effectual to the Happineſs of all thoſe whom he has choſen, *for* the Foundation of God ſtands SURE, having this Seal, the Lord knows them that are his. *This the Scripture tells me of the purpoſe it ſelf.* Mar. xiii. 20. 2 Tim. ii. 19.

I Believe the only Method of obtaining it, was by appointing one MEDIATOR between God and Man, the Man Chriſt Jeſus; laying upon him the Iniquity of us all; Giving *a certain Number* to Him, and Setting Him forth to be a Propitiation thro' Faith in his Blood for the Remiſſion of Sins, that God might be juſt, and the Juſtifier of him that believes in Jeſus. *Thus*, As by one Man's Offence Death reign'd by one, ſo they who receive abundance of Grace, and of the Gift of Righteouſneſs reign in the Life by one Jeſus Chriſt. *'Tis* by this Righteouſneſs that the Free Gift comes upon all to the Juſtification of Life. *This* was the Council of Peace between them both, that all the Father had given Him ſhould come unto Him, and be in no wiſe caſt out; and by the Blood of his Covenant He might ſend forth his Priſoners out of the Pit, in which there is no Water, *This is the method of Salvation*, The Wiſdom of GOD in a Myſtery, even the hidden Wiſdom which GOD ordained before the World unto our Glory. 1 Tim. ii. 5. Iſa. li. 6. Joh. xvii. 6. Rom. iii. 25, 26. Rom. v. 17, 18. Zech. vi. 13. Joh. vi 37. Zech. ix. 11. 1 Cor. ii. 7.

The fulfilling of this Deſign leads us to the Perſon that undertook it and the Glorious Things he did to that Purpoſe.

The Undertaker was the Lord Jeſus Chriſt, who is revealed in his Natures and Offices.

As to his Natures we are told that he was God and Man.

I Believe the Divinity of our Great Redeemer, that he is over all, GOD Bleſſed for ever.
Rom. ix. 5. The only Begotten of the Father; eſtabliſh'd
Joh. i. 14. in the Beginning, or ever the earth. The
Prov. viii. 23. Image of the Inviſible GOD, who is before
Col. i. 15, 16. all Things, and by whom all Things conſiſt.
Heb. i. 3. The Brightneſs of his Father's Glory, and the
Joh. i. 1. expreſs Image of his Perſon: In the Beginning
Col. ii. 9. this Word was God. All the Fulneſs of the
Phill. ii. 6. Godhead dwelt in him: He thought it no Robbery to be equal with God, *but receives a Di-*
Heb. i. 6. & *vine Homage*, For all the Angels worſhip him, and to the Son it is ſaid Thy Throne, O God, is for ever and ever.

Joh. i. 14. *I believe alſo*, the Word was made FLESH,
Heb. x. 5. and dwelt amongſt us; and, as a Body had
Gal. iv. 4. been prepar'd for him; in the Fulneſs of Time, God ſent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons, He, that is
Heb. i. 4. ſo much better than the Angels, as he has by Inheritance obtain'd a more excellent
Heb. ii. 9. Name than they, was made a little lower
Phil. ii. 7, 8. than the Angels for the ſuffering of Death, making himſelf of no Reputation, taking on him the Form of a Servant, that he might
Heb. ii. 14. 17. be Obedient to the Death of the Croſs. The Children being Partakers of Fleſh and Blood, he likewiſe himſelf took part of the ſame. *And* as it behoveth him in all
v. 15. Things to be like unto his Brethren, *ſo* he was *indeed* in all Points tempted as we are,

only

only without Sin. This is the Myſtery of God-lineſs, great without Controverſy, that God was manifeſt in the Fleſh. 1 Tim. iii. 1.

In theſe two Natures did he execute his three Offices.

I believe him to be a Teacher come from God; of whom *Moſes* truly ſaid unto the Fathers, A PROPHET ſhall the Lord your God raiſe up: *And as*, in the Days of his Fleſh, he declar'd the Father, and made known all things that he had heard of him, being anointed to preach the Goſpel to the Poor; ſo he is ſtill the Word of Grace, who is able to build us up, and give us an Inheritance among all them that are ſanctified. Joh. iii. 2. Act. iii. 22. Heb. v. 7. Joh. i. 18. Joh. xv. 15. Luk. iv. 18. Act. xx. 32.

I believe that he was made a PRIEST for ever; not after the Law of a carnal Commandment, but the Power of an endleſs Life; and that he was merciful and faithful in things pertaining to God, making Reconciliation for the Sins of the People. Pſal. cx. 4. Heb. vii. 16. Heb. ii. 17.

I believe alſo, that he is the KING of Saints who ſhall reign in Righteouſneſs over the Houſe of *Jacob* for ever; a Leader and Commander of the People, of whoſe Kingdom there ſhall be no end. *In all theſe Capacities*, he is the Head of the Church, and the Saviour of the Body, appointed to be the Heir of all Things; *but more eſpecially Lord over them*, who are given to him. *He came thus* anointed with the Holy Ghoſt, and with Power as it was written of him in the Volume of the Book. Rev. xv. 3. Iſa. xxxii. 1. Iſa. lv. 4. Luk. i. 33. Eph. v. 23. Heb. i. 2. Joh. xvii. 6. Act. x. 38. Heb. x. 7.

Mat. i. 21. *The Deſign that he fulfill'd was,* the ſaving his People from their Sins. *This he promotes two ways, by what he did for us, and what he gives us.*

The great and kind Things that he has done for us, may be conſider'd in both the Worlds where they were acted.

In this World, he obeyed the Commands of the Law, and ſuffer'd the Puniſhment.

Col. ii. 3. *As to his Obedience, I believe,* That all the Treaſures of Wiſdom and Knowledge being
Acts x. 38. hid in him, he went about DOING GOOD;
Heb. vii. 26 holy, harmleſs, undefiled, and ſeparate from
1 Pet. i. 9. Sinners; as the Lamb of God without Blemiſh,
Pſal. xl. 18. and without Spot; delighting to do the Will
Joh. xvi. 38 of him that ſent him, by the which Will we
Heb. x. 10. are ſanctified: Thus he fulfilled all Righte-
Mat. iii. 15. Joh. xvii. 4. ouſneſs, and finiſh'd the Work that was given him to do.

Gal. iii. 13. *I believe alſo,* That he was made a CURSE for us, *ſuffering in both the Parts of his humane*
Mat. xxvi. 38. *Nature;* his Soul was exceeding ſorrowful;
Phil. ii. 7. his Body of no Reputation. For our ſakes he
2 Cor. viii. 9 became poor, a Worm, and no Man; a Reproach
Pſal. xxii. 6. Iſa. xxxv. of Men, and deſpiſed of the People: Having
2, 3. no Form or Comlineſs in him, but rejected as a Man of Sorrows, and acquainted with Grief, *all his Life-time; and at laſt,* by wicked Hands
Act. ii. 23. crucified and ſlain; enduring the Croſs, deſpi-
Heb. xii. 3. ſing the Shame, humbling himſelf to the Obe-
Phil. ii. 8. Heb. x. 14. dience of that Death; and by this one Offering, has for ever perfected them that they are ſanctified.

I *believe* that he was the MESSIAH who should be cut off to finish Transgression, and make an end of Sin; to make Reconciliation for Iniquity, and bring in an everlasting Righteousness. Our Peace is made thro' the Blood of his Cross, and by him God has reconciled all Things to himself, in whom we have also obtained an Inheritance. Dan. ix. 24, 26. Col. i. 20. Eph. i. 11.

I believe there's no other Name given under Heaven, whereby Man can be saved: *And it was upon this bottom, that all the Old Testament Saints,* who saw his Day and were glad, *had their* Acceptance *with God*; he being the Lamb slain from the Foundation of the World; Jesus, the same Yesterday, to Day, and for Ever. Act. iv. 12. Joh. viii. 56 Eph. i. 6. Rev. xiii. 8. Heb. xiii. 8.

I believe that, when he had by himself purged away our Sins, he was BURIED, and lay part of three Days and three Nights in the Belly of the Earth. Heb. i. 3. Mat. xiv. 12 Mat. xii. 40.

He pursues this gracious Design in the other World. We read of the manner, and the end of his going thither.

His Passage takes in two Things; a Resurrection from the Dead, and an Ascension to the Right-Hand of the Father.

I believe That God RAISED him up, having loosed the Pains of Death, because it was not possible he should be holden of it. He saw no Corruption, and being once raised from the Dead he dies no more; Death has no more Dominion over him. He suffer'd, the Just for the Unjust, that he might bring us to God; being put to Death in the Flesh, but quicken'd in the Spirit. He was declared to be the Son Act. ii. 24. Ver. 31. Rom. vi. 9. 1 Pet. iii. 18. Rom. i. 4.

of

Heb.xi.12. of God with Power, by the Reſurrection from the Dead; *and was then* obtaining an eternal Ro.iv. 25. Redemption for us, being not only deliver'd for our Offences, but rais'd again for our Juſtification.

I believe further, that he ASCENDED up Eph.iv. 8. on high and led Captivity Captive, and being Mar.xvi.19 received into Heaven ſits on the Right-Hand of 1 Joh. ii. 2. God, *in two Capacities*, as the Advocate *of his* Act. x. 42. *People*, and Judge of the World.

I believe that when he aſcended, *it was* to his Joh.xx.17. Father and our Father, to his God and our God. Heb.ix.24. He went not into the holy Places made with Hands, but into Heaven itſelf, there to ap- Heb.vii.25. pear in the Preſence of God FOR US. And, he is therefore able to ſave unto the uttermoſt all that come unto God by him; ſeeing he ever lives to make Interceſſion for them. *So that* none can lay any thing to the charge of God's Rom. viii. Elect, ſeeing it is God that juſtifieth; none 33, 34. can condemn, for it is Chriſt that died, or rather is riſen again; who is even at the right Hand of God, making Interceſſion for us.

I believe that he is there as univerſal Judge; 1Pet.iii.22. Principalities and Powers being made ſubject to Rom.xiv.9 him: For to this End, he both died, and roſe, and revived, that he might be the LORD both Phil.ii. 9. of Dead and Living. God has now exalted him, and given him a Name above every Joh.xvii.5. Name, and glorified him with the Glory, which he had before the World was. And in Act. i. 11. the ſame manner as he was taken up, ſhall he come in the Clouds of Heaven, in his own Mat.xxiv. Glory, and his Father's, and the holy Angels. 30. Mar.viii.38 *When he thus* deſcends from Heaven with a 1 Theſ. iv. ſhout, he will judge the World in Righteouſ- 16. neſs, being ordain'd to it. Act.xvii31.

This

This is what Christ has done for us. I also believe that he has a wise and gracious Method of applying these Benefits to his People, both in this and the other Life.

The Priviledges of this World are our Admittance to an Interest in him, and our Enjoyment of it.

In this Admission there is a twofold Change, in our State, and Temper.

The Change of State respects our Justification and Adoption.

I believe, That whom he predestinated, them he also calls, and whom he has called he has also JUSTIFIED freely by his Grace, thro' the Redemption that is in Christ Jesus. The Blessedness of this *consists* in God's imputing Righteousness without Works; having made him to be Sin for us, who knew no Sin, that we may be made the Righteousness of God in him. Rom. viii. 30. Ro. iii. 24. Rom. iv. 6. 2 Cor. v. 21

I believe that we lay hold on this Mercy by FAITH, and that is not of our selves, but the Gift of God. To as many as thus receive him, he gives Power to become the Sons of God, even to them who believe on his Name. who are born, not of Blood, nor of the Will of the Flesh, nor of Man, but of God. Being iustified by Faith, we have PEACE with God thro' our Lord Jesus Christ, and are saved from Wrath thro' him. He being wounded for our Transgressions, bruis'd for our Iniquities, and having the Chastisement of our Peace upon him, by his Stripes we are healed. *This* was Eph. ii. 8. Joh. i. 12. 13. Rom. v. 1. Ver. 9. Isa. liii. 5. Ver. 11. 12.

was the Travel of his Soul, when he pour'd it out unto Death, that he bare our Iniquities, and made Interceſſion for the Tranſgreſſors.

Rom. viii. 17. 2 Tim. ii. 19 Rom. viii. 15. Eph. iii. 12. *I believe that God's People* do alſo receive the ADOPTION of Sons, *and ſo* are Joint-Heirs with Chriſt, called by his Name; and, having the Spirit of Adoption, have Boldneſs and Acceſs, with Confidence, by the Faith of him.

1 Pet. iii. 7. *There is a Change in the Diſpoſition of thoſe, who are* Heirs of the Grace of Life. *This is owing to free Love and Almighty Power,*

Jam. i. 18. 2 Tim. i. 9. Phil. ii. 13. *I believe, Firſt, that it is the Reſult of meer Grace*; for of his own WILL he has begotten us of the Word of Truth; and ſaved us with an holy Calling, not according to our Works, but his own Purpoſe and Grace. He works in us, both to Will and to do of his own good Pleaſure.

Iſa. liii. 1. Pſal. cx. 2, 3 Mat. xvii. 12. Jam. i. 14. Ro. viii. 7. Joh. vi. 44. Col. i. 13. *I believe, Secondly, That in this Change* the ARM of the Lord is revealed. He ſends the Rod of his Strength out of *Sion*, and makes a People willing in the Day of his Power. *Tho' the Freedom of Man's Will continues, ſo that the Wicked are ſaid to have* done what they liſted, *and* every Man, when he is tempted, is drawn aſide of his own Luſt, and enticed; *yet* our Carnal Mind being Enmity againſt God, and not ſubject to the Law of God, no Man can come unto Chriſt, except the Father draw him, *and it's* he that delivers us from the Power of Darkneſs, and tranſlates us into the Kingdom of his dear Son.

Heb. iii. 1. 1 Cor. vi. 11 I *believe that* all the Partakers of this heavenly Calling are thus waſhed and ſanctified in the

the Name of the Lord Jeſus, and by the Spirit of our God. Having known the Power of his Reſurrection, and being made conformable to his Death. Phil.iii.10.

The After-Enjoyment of this Priviledge reſpects two Things; our Progreſs in Holineſs, and a Redeemer's Government.

I believe that the Ranſomed of the Lord GROW in Grace; that the Old Man is crucified, and the Body of Sin deſtroyed: Thro' the Spirit they are mortifying the Deeds of the Fleſh; *and* being ſtrengthen'd with all Might in the inner Man, are perfecting Holineſs in the Fear of God, without which no Man ſhall ſee the Lord. Not that they have yet attained, or are already perfect, *becauſe* the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh, and they are oftentimes brought into Captivity to the Law of Sin and Death; *yet*, as they are under Grace, Sin ſhall not have Dominion over them. *For*, whatſoever is born of God, overcometh the World. They are growing up into Chriſt in all things; being transform'd by the renewing of their Minds, they prove what is the holy, acceptable, and perfect Will of God. This is a faithful Saying, and what I *will endeavour* to affirm conſtantly, that they who have believed in God, muſt be careful to maintain good Works. Iſ.xxxv.10 2 Pet.ii.18. Rom.vi.6. 8.13. Eph.iii.16. 2 Cor.vii.1. Heb xii.14 Phil.iii.12. Gal.vi.17. Ro.vii.23. Ro. vi.14. 1 Joh.v.4. Eph.iv.15. Ro. xii. 2. Tit. iii. 8.

I alſo believe, That he who has begun a good Work in them, will perform it unto the Day of Jeſus Chriſt. No Man ſhall be able to pluck them out of his Hands, for they are KEPT by the mighty Power of God thro' Faith unto Salvation. *They may indeed* grieve the good Spirit of God, and *ſo* have their Iniquities viſited Phil. i. 6. Joh.x.28. 1 Pet. i. 5. Eph.iv.30.

Pſal.lxxxix 32. 1 Cor.xi.32 Heb. xiii. 20, 21. ſiſted with Stripes; *but* they are thus chaſtned of the Lord, that they may not be condemned with the World. He that brought again from the dead the Lord Jeſus, the great Shepherd of the Sheep, thro' the Blood of the Everlaſting Covenant, will make 'em perfect in every

Rom. viii. 38, 39. good Work; and I am perſwaded, that nothing ſhall be able to ſeparate them from the Love of God, which is in Chriſt Jeſus our Lord.

I believe that Chriſt does alſo govern his Peo-

Jam.iv.12. 1 Cor. vii 23. *ple*, being the one LAW-GIVER, who is able to ſave and to deſtroy. Having bought us with a Price, we are not to be the Servants

Mat. xv. 9. of Men, or receive for Doctrines their Com-

Heb. xiii. 28. mandments. He is to be worſhip'd with Reverence and a godly Fear, *and only in the Way that himſelf has appointed. I do Deteſt all the*

2 Theſſ. ii. 3, 4. *Abominations of* that Man of Sin, and Son of Perdition, who oppoſeth and exalteth himſelf above all that is called God; ſo that he as God, ſitteth in the Temple of God, ſhewing himſelf that he is God.

A Mediator's Rule conſiders us either alone, or in the Relations we bear to one another.

1 Cor.x.31. *I believe* that whatever we do *Perſonally*

Rom. vi. 22. ſhould be to the Glory of God; that, being made free from Sin, we may have our Fruits unto Righteouſneſs.

I Believe, we are alſo directed to own this Lord

1 Cor.xi.10 Jude xx. *in Societies*, and come together into one Place for *a mutual* Help in our moſt Holy Faith;

Heb.x. 24. Eph. ii. 21. provoking one another to Love and to good Works, and being thus fitly framed together, grow unto an Holy Temple in the Lord.

I believe that there is a Communion with all

2 Cor. i. 2. that in every Place call upon the Name of the Lord Jeſus Chriſt, both theirs and ours; and that by one Spirit we have been baptiz'd into

into one Body, whether we be *Jews* or *Gentiles*, bond or free, and have been all made to drink into that one Spirit. 1 Cor. xii. 13.

I Believe that he will be with his People always to the End of the World; *that* a Seed shall serve him, which must be accounted to the Lord for a Generation. *To* the preparing such a People for himself, he has appointed a Ministry of Reconciliation, that *Sinners* may believe on him of whom they have heard; and that *others*, as they have received Christ, may walk in him: *For* when he ascended up on high, he gave Gifts to Men, Pastors and Teachers, for the Perfecting of the Saints, for the Work of the Ministry, and for the Edifying of the Body of Christ. Mat. xxviii. 20. Psal. xxii. 30. Luk. i. 17. 2 Cor. v. 18. Rom. x. 14. Col. ii. 6. Eph. iv. 8. 11, 12.

I believe he has given us several Ordinances, that we may be BAPTIZ'D in the Name of the Father, and of the Son, and of the Holy Ghost, TAUGHT all things whatsoever he has commanded; admonishing one another in PSALMS and Hymns, and spiritual Songs, singing with Grace in our Hearts unto the Lord; And by Eating his BREAD, and Drinking his CUP in Remembrance of Him, shew forth our Lord's Death until he come. *Thus* we are to continue stedfastly in Doctrine, and Fellowship, and in Breaking of Bread, and in PRAYERS. Mat. xxviii. 19. Ver. 20. Col. iii. 16. 1 Cor. xi. 25, 26. Acts i. 24.

I *Believe that in all these Parts of Worship*, one is our Master, even Christ; *No Man* having Dominion over our Faith, *or any Right to break* the Liberty wherewith he has made us free, and entangle us again in the Yoke of Bondage. Mat. xxiii. 8. 2 Cor. i. 24. Gal. v. 1.

There's an Application of these Benefits in the other World; something is done immediately upon our Entrance there; and a great Part of the Sal-

Acts ii. 21. *vation reserved* till the Time of the Restitution of all Things.

The Christian, at his Death, enters upon two Blessings, a Compleat Purity, and a satisfying Enjoyment.

Heb. xii. 23 1 Joh. iii. 2. 1 Cor. xiii. 12. *I Believe that* the Spirits of just Men are made PERFECT, like unto Christ himself, by seeing him as he is, and knowing, as themselves are known.

And, as to their Felicity, I *believe that* they are BLESSED, who die in the Lord; *For,* Rev. xiv. 13. when this Earthly House of our Tabernacle is dissolved, we *enter into* an House not made with Hands, a Building of God, Eternal into the 2 Cor. v. 1. Heavens: *From that Moment* they are ever pre- 1 Cor. v. 8. sent with the Lord, not seeing him thro' a 1 Thess. iv. 16. Glass darkly, but Face to Face.

1 Cor. xiii. 12. *The final Reserves of this Happiness come at the Resurrection, and the Universal Judgment.*

I *Believe the former, that* there shall be a Acts xxiv 15. RESURRECTION of the Dead both of the Joh. v. 28, 29. Just and of the Unjust. All that are in the Graves, shall hear the Voice of the Son of Man, and shall come forth, they that have done well to the Resurrection of Life, and they that have done evil to the Resurrection of Damnation. Isa. lvii. The Righteous, who have enter'd into Peace, and rest in their Beds, shall be rais'd 1 Cor. xv. 43. in Glory. We look for a Saviour Christ Jesus Phil. ii. 20, 21. the Lord, who shall change our vile Bodies, and fashion them like unto his Glorious Body according to the Working, whereby he is able 1 Thess. iv. 15. to subdue all Things unto himself. *And, as for those that* are alive, and remain at the 1 Cor. xv. 52. Coming of the Lord, they shall be all changed 1 Thess. iv. 16, 17. in a Moment in the twinkling of an Eye. *And* when the dead in Christ are rais'd first, they also shall be caught up to meet the Lord in the

the Air, and both together be ever with the Lord.

I Believe that Christ has Authority to execute JUDGMENT also, because he is the Son of Man. The Angels, who sinned, are delivered into Chains of Darkness to be reserved to the Great Day. *Both they and the Wicked*, that know not God, and obey not the Gospel of his Dear Son, shall be punish'd with Everlasting Destruction, from the presence of the Lord, and from the Glory of his Power. Joh. v. 27. 2 Pet. ii. 4. 1 Thess. i. 8, 9.

I *Believe* that these shall go away into everlasting Punishment, but the Righteous into Life Eternal; Christ will set the Sheep on his Right Hand, and confess them before the Angels, as the Blessed of his Father, who shall enter into the Kingdom prepared for them. *And then* will he present them unto himself a glorious Church, not having Spot or Wrinkle, or any such thing, but that it should be holy, and without blemish. Mat. xxv. 46. Ver. 33. Luke xii. 8. Mat. xxv. 34. Eph. v. 27.

Now unto Him that is able to keep us from falling, and *Thus* to present us faultless before his Glory with exceeding Joy; to the Only wise God, our Saviour, be Glory and Majesty, Dominion and Power, both now and Ever, AMEN. Jude xxiv. 46.

This CONFESSION *of* FAITH *was deliver'd* July *the Tenth*, 1707, *in* Fetter-Lane *Meeting-House*, London.

AN

AN EXHORTATION TO MINISTER *and* PEOPLE.

WHEN *Joſhua* was appointed the Succeſſor of *Moſes*, *God* commanded that he ſhould *ſet him before all the Congregation* (*a*), and ſhould *lay his Hands upon him*, and *give him a Charge*. Having received a Commiſſion and Truſt from *God*, with the Solemnity of the Impoſition of Hands, 'twas directed, that he ſhould have an Exhortation and Charge from the *King* of *Kings*, who gave him his Commiſſion. I only allude to it, conſidering what is expected from me, after this Solemnity of a publick Ordination.

I am deſired to give a Word of Exhortation to you, my Brother, who have this Day offer'd your ſelf to *God*, under very awful Bonds, to ſerve him in the Goſpel of his Son, and in a ſpecial Relation to this People, who have choſen you their Paſtor.

You know your Great Maſter, your ſtated Work, and the Value of Immortal Souls, purchaſed by his Blood. You know the Deſign and End of Miniſterial Faithfulneſs, is to exalt the

* Numb. xxvii. 19.

Redeemer,

Redeemer, and promote our own and other Men's Salvation. The way to theſe Ends (the Apoſtle tells *Timothy*) is, to *Take heed to thy ſelf, and to thy Doctrine, and continue therein: And in ſo doing thou ſhalt ſave thy ſelf, and them that hear thee.* (*a*)

You have this Day *witneſſed a good Confeſſion before many Witneſſes.* Let me beſeech you to take heed to your ſelf, and to the Doctrine you have profeſs'd, and continue therein.

Firſt, With faithful Diligence in the Work of the Goſpel, to which you are ſeparated. Endeavouring to grow in Knowledge and in Grace. We are all the Servants of *Chriſt*, and of his Church, *for Jeſus's ſake:* O let us not be *ſlothful* in ſo weighty a *Buſineſs*; but *fervent in Spirit, ſerving the Lord.* We are ſurrounded with Calls to be diligent, from the Conſideration of our Maſter, of our ſelves, and our Work; from our Friends and our Enemies. If when there was deſtructive Work to be done by *God*'s Commiſſion, 'tis ſaid, *Curſed be he that doth the Work of the Lord negligently:* (*b*) How much more, when the Salvation of Souls is to be promoted. Let us give Diligence to our Miniſtry, endeavouring to be more skilful, and faithful, and ſucceſsful in it.

You know how often the Apoſtle recommends and directs *Diligence, Reading, and Exhortation, not to neglect the Gift receiv'd, but meditating on thoſe things, and giving our ſelves wholly to them.* (*c*) By much Reading, Thinking, Writing and Speaking, to grow and encreaſe in Gifts, and Grace, and Uſefulneſs. And let us not grudge any Pains or Diligence, that the fulfilling of our Miniſtry requires. Negligence and Remiſsneſs in the Cloſet, is not like to be bleſt with any conſiderable Succeſs in Publick Miniſtrations. And as on the one

(*a*) 1 Tim. iv. ult. (*b*) Jer. xlviii. 10. (*c*) 1 Tim. iv. 15, 16.

hand,

hand, the moſt hopeful Qualifications and Accompliſhments, without further Care of Improvement, may, and will decline: So on the other, how encouraging is the Proſpect, when a Foundation well laid is to be built upon? When 'tis not one, or two Talents, but five or ten that are to be traded with, and improved? If thro' the Goodneſs of *God*, you ſet out with a good Furniture of Natural and Acquired Parts, and meet with general Acceptance in the firſt Years of your Publick Preaching, what Improvement may be expected by Study and Experience, after ſuch an hopeful Beginning, if Diligence and Humility, and ſerious Faithfulneſs to *God* and Conſcience, be added? Which, therefore, I moſt ſeriouſly recommend to you.

Secondly, After ſuch a Confeſſion of Faith, let me beſeech you to *keep this Myſtery of Faith in a pure Conſcience*. This will be your beſt Friend, whatever Services you may be call'd to: This, if any Thing, will be your Encouragement and Support, (the Witneſs of a good Conſcience) whatever Difficulties you may meet with; to be able to look up to Heaven, and appeal to your great Lord, that you deſire to be faithful, and *in Simplicity and godly Sincerity (not by fleſhly Wiſdom, but by the Grace of God) to have your Converſation in the World*: (*a*) Living and Dying, this will be the matter of *your Rejoicing*.

Thirdly, Preſerve a deep Senſe of the new Bonds of *God* upon you. Think often of the Obligation you are under, by *Your Ordination Vow*. You have here profeſs'd and promis'd great Things, not only as a Chriſtian, but *as a Miniſter*. Now, as he is like to be an excellent Chriſtian that is true to his Baptiſmal-chriſtian-Vow; ſo he is moſt like to be an excellent Miniſter, who endeavours to live un-

(*a*) 2 Cor. i. 2.

der

der a conſtant Senſe of *his Miniſterial, Ordination-Vow.*

You have a great Truſt committed to you: You have ſolemnly engag'd your ſelf to the faithful Diſcharge of it; God grant to you, and to all of us, that we may be *Faithful!*

You are under ſtronger and ſtricter Bonds *Now*, than formerly, to preach the Goſpel in Seaſon, and out of Seaſon, and to fulfil your Miniſtry in every Part of it. As you may ſpeak with more Authority, and hope for more of the Divine Preſence, Aſſiſtance, and Succeſs; So you are more obliged to go on, and mind your Work, and never to look back, whatever your Diſcouragements hereafter may be.

The Vows of God are upon you, as One devoted and conſecrated to *God*, in the Service of the Goſpel. Therefore,

Fourthly, Let me faithfully admoniſh you to expect Difficulties. It may be, the more ſeriouſly reſolved you are, the greater Trials and Conflicts of one kind and another, you may meet with, in the Courſe of your Miniſtry: For beſides our own ſinful Imperfections and Paſſions, our Defects in Knowledge, Faith, and Love, and Humility; and the dangerous Workings of Corruption, according to the variety of *Temptations*, to which we are liable: (And we are expos'd to many, as *Miniſters*, the Devil ſcales us on the Temple-ſide:) We ſhall have the Weakneſſes, Faults and Follies of others to trouble us. And if we all need Wiſdom and Patience, to keep a right Chriſtian Spirit, as the Followers of *Chriſt*, in a private Capacity, to go thro' the ordinary Exerciſes of a Chriſtian Courſe, as concern'd for our own Souls; We ſhall doubtleſs meet with many *more* Difficulties, *as Miniſters*, concern'd for the Souls of *Others*. Whoſe Caſes are various; their Capacities, their

Tempers and Conditions in the World very different. Besides the Opposition we must look for, from the Devil and the World, and our own Hearts. We must not be surpriz'd, if the Passions, Prejudice, Ignorance, and Mistakes of others, call for the Exercise of much Wisdom and Patience: I mean, from the People we minister to; from our Friends as well as Enemies; from the Good, as well as the Bad; and it may be from our own Brethren. He knows little of the *World*, or of the *Bible*, who doth not count upon Suffering and Discouragement, from such as are really good, as well as from others. There will, therefore, be need of Courage, and Resolution, and Patience. On all which Accounts,

Fifthly, Let me beseech you to be much in *Prayer*, for continual Supplies from the Spirit of *Christ*, without whom we can do nothing. He is the Author of our Office, in His Name we act; we must depend on His Strength, whereby we may hope, sometimes when we are weak, to find we are strong: *Strong in the Lord, and in the Power of His Might.* If Ministers be Stars in *Christ*'s Right-hand, their Light is borrow'd from Him; They derive all from His Fulness, and do all by His Strength, to Him we must apply. What can we do by our Preaching, to open a blind Eye, to soften a hard Heart, to quicken a dead Soul, to overcome the Enmity of a Carnal Mind, to give Peace to a wounded Spirit, to comfort the Conscience of a doubting, trembling Christian, but as accompany'd with the Efficacy and Power of the Spirit of *Christ?* We are not sufficient of our selves for any of these Things: But *the Weapons of our Warfare are mighty thro' God.* His Grace must assist and prosper us, and cause us to triumph. 'Tis He must have the Glory of all our Success, on Him, therefore, we must depend

for

for Help. The beſt Miniſters have often reaſon to complain themſelves, of much Spiritual Deadneſs and Indiſpoſition; how little then are they like to do, to awaken, quicken, encourage, and aſſiſt Others? They would ſoon be diſhearten'd in their Work, if the Influences of the Divine Spirit ſhould fail. *Having obtain'd Help of God,* (ſaith the Apoſtle) *I continue to this Day.* (*a*) That is, I had long ago fainted, and ſunk, and been utterly diſcouraged, if I had not obtain'd Help of God.

Sixthly, Approve your ſelf a Lover of *Peace* and *Unity*; and join with your Brethren, who would ſeek Peace and promote it. As ever you expect *God's* Bleſſing on your Miniſtry, remember this Advice; and whatever Self-denial it may coſt you, endeavour to follow it. I don't mean the Peace and Unity of your particular Congregation (tho' it will much concern you to take Care to preſerve that) nor do I intend by it, any Churches of ſuch or ſuch a Name and Denomination among *Proteſtants*; but of the whole Body of *Proteſtants*, who under ſeveral Names and Forms are ſeparated from the Church of *Rome*; on the ſame Common Principles of the Reformation.

I am glad to ſee the Concurrence of Miniſters of different Denominations, in a ſolemn Ordination, *by Impoſition of Hands.* How needful is it, that we do our utmoſt to unite againſt the Enemies of our Common Chriſtian Faith? and encourage, and ſtrengthen One Another, in our Endeavours for the Common Intereſt of real Chriſtianity? Do we not all hold the Head? and ſhall we not own and love One Another? agreeing in ſo many more, and greater things, than they are, about which we differ? Do we not All of us profeſs, to diſſent in ſome things, from thoſe of *the National*

(*a*) Acts xxvi. 22.

Eſtabliſhment, upon the like Principles of Conſcience? and yet to own and honour Them as *Proteſtants* and *Brethren*? Let us always diſtinguiſh between thoſe Things, about which good and wiſe Men may differ; and yet be good Men, who love *God*, and love one another; and thoſe Things that are eſſential to Chriſtianity.

Have not all *Engliſh Proteſtants* common Enemies, that would be glad to involve us in a General Ruin, and ſhall we contribute to it, by Diſcords among our ſelves, for want of a Spirit of Charity, Unity, and mutual Forbearance? *Common Enemies*, I ſay, not the *Romaniſts* only, but ſuch as ſtrike at all Reveal'd Religion, overthrow the Authority of the Holy Scriptures, and deny the Divinity of our Bleſſed Lord; who would run down, and ridicule the Sacred Miniſtry, and all the poſitive Inſtitutions of the Chriſtian Religion? Is it not alſo neceſſary to unite our whole Strength againſt that general Corruption of Manners, which ſerious Chriſtians of all Perſuaſions obſerve, and lament?

Had we ever a louder Call to Unite for theſe Purpoſes? or ever a fairer Opportunity, than under the Advantages of the preſent Government? And if we now neglect it, we ſhall juſtly incur the Diſpleaſure of *God*, and the reproachful Cenſures of all the World, and we our ſelves too late repent it? And our Poſterity after us feel the fatal Conſequences, and charge us as the faulty Cauſe, having had ſuch a Prize in our Hands, without Wiſdom and Faithfulneſs to uſe it.

Seventhly, Becauſe much of a Miniſter's Uſefulneſs depends on his Reputation, walk *Circumſpectly* and in *Wiſdom towards all*. 'Tis true our *Reputation* is in the Hand of *God*, as well as our Health, but we ought to do what we can, to preſerve it, by becoming *all Things to all Men*, for their Edification;

cation; by avoiding whatſoever is contrary to *Decency and Order*; Whatever is unbecoming the Profeſſion of Religion, and not of good Report for a Miniſter. There are ſeveral Things, that may not directly offend Conſcience; which cannot be prov'd to be in themſelves ſinful, which yet are not *Expedient*, nor fitting for *a Miniſter*; 'Tis apparent, they will leſſen his Eſteem with Many, and ſo abate his Uſefulneſs. There is a Gravity, Humility, and Seriouſneſs in Converſation, becoming a Miniſter out of the Pulpit, if he would have his Hearers regard his Serious, Affectionate Preaching on the Lord's Day. *Moroſeneſs* and *Levity* are both Extreams. We ought to beg Wiſdom from God, how to converſe with Men: How to uſe our Liberty (as to Time, and Place, and Company;) Innocently, and Uſefully, without Offence; *That our Miniſtry be not blamed*, or People tempted to diſregard what they hear us preach, by what they ſee us practice. Therefore, beſides a Regard to Reputation, in order to Uſefulneſs; on many other Accounts, let me beg you to endeavour,

Eighthly, To be *an Example to the Flock*: To walk by the Holy Rule You ſet before Others. To live agreeable to what you preach. To manifeſt in your whole Courſe, that you heartily believe what you ſay, and do, in your Publick Miniſtrations. Therefore *follow after Godlineſs*, *Love*, *Patience*, *Meekneſs*. Let us endeavour to believe, and practice the ſame Things, we recommend to thoſe that hear us. The beſt Way for us to be *better Miniſters*, more Uſeful, and more Succeſsful as Miniſters, is for every One to endeavour to be *a better Chriſtian*. If our Lives do not correſpond to our Sermons, how can our Prayers aſcend with Acceptance to God, or come down with a Bleſſing on the People. He can't expect to do much Good,

Good, who recommends from the Pulpit, thoſe Things to Others, which he doth not believe, or reliſh himſelf: As if more concern'd *for their Souls*, than for *his own*. Nay, tho' a Miniſter be a ſincere Chriſtian, yet by perſonal Declenſions and Neglects; if Corruption prevail, if Pride, Senſuality, Worldlineſs, diſguis'd Selfiſhneſs, *&c.* be not watch'd againſt; If our own Hearts be cold, and hard, and earthly, tho' in a Degree conſiſtent with true Grace; yet the People muſt ſuffer by our ſpiritual Decays: Our Preaching will ſavour of it, the whole of our Miniſtry will, ſome way, be influenc'd by the Frame of our own Spirit. As it is better, or worſe, with us as *Chriſtians*, ſo are we like to be more or leſs uſeful as Miniſters. 'Twill be the People's Loſs and Detriment, if we are not ſerious. And we had need for their Sakes, as well as our own, to be faithful, and endeavour to walk cloſely with God.

SIR,

I might have exhorted, and urg'd you to all this, by many Conſiderations. I might beg you to remember, whoſe you are; whom you ſerve; to whom you are related; to whom you are devoted, ſo as to be no longer your own: Your Time, your Strength is not your own. I might beg you to conſider, what a kind Maſter you ſerve, what a mighty Lord you obey, what a wiſe Leader you follow, in how great a Name you ſpeak and act, from whom you have your Furniture, and Call, and may expect your preſent Help, and future Reward.

I might beg you to conſider, the Weight of the Miniſterial Work, as a Servant of Chriſt, and his Church, for Jeſus-ſake; and the great Conſequence of it to your own Soul, and to the Souls of others; and to the general Intereſt of Chriſt, in City and Country, not only for the preſent, but the next Generation.

Generation. I ſhould mind my ſelf, and you, that the Eyes of many are upon us: Who know what we profeſs, and obſerve what we do; and upon *You*, more eſpecially, in this Part of the City. Here is a fair Proſpect of Service, but difficult Work; which will require *more Wiſdom*, than is needful for an ordinary Miniſter in another Place. You'll ſoon acknowledge, 'tis not an eaſy Matter, to know what to ſay on all Occaſions, to apply ſuitably to younger and elder People, to the Rich and the Poor, to Perſons of different Educations, Tempers, Conditions, Prejudices, *&c.* To divide the Word of God aright, to rebuke ſome, and encourage others, and to give to every One their Portion, and ſo approve your ſelf to our Lord Jeſus Chriſt, as a faithful Steward.

I might mind you of *the Shortneſs* and *Uncertainty* of your *Life*, and *Time*, to excite you to be ſerious and faithful in your Work, while it is Day; and of the Death of ſo many excellent Miniſters, as within a few Years have been call'd away; which ſhould ſtir us up to double our Diligence. I would alſo mind you (with my ſelf and Brethren) of the *certain and ſtrict Account*, we muſt every one give of all our Talents, and Opportunities for doing and receiving Good. Such things as theſe, I might urge to quicken you, to be diligent and faithful. There are others may be added of another Sort, for your *Support* and *Encouragement*. As conſider, how honourable and Sweet your Employment is: How kind and gracious a Maſter you ſerve: How near you ſtand related to him, as acting in his Name; with a Promiſe of his gracious Preſence, and the Expectation of a glorious Reward, if you find Mercy to be faithful. I ſhall only add, that after this Dedication of your ſelf, what God ſaid to *Gideon*, (*Judg.* vi. 14.) may be ſaid to you, *Go in the Strength of this thy Might: Have not I ſent thee?*

I would further ſpeak a few Words to you, who have been *Witneſſes* of this Solemnity, and to the People in particular, to whom, my Brother is now related, *as Paſtor.*

Firſt, You are hereby acquainted with the awful, ſerious Work, that a Miniſter is called to engage in: You may eaſily diſcern, what Time, Diligence, and Labour, is neceſſary to furniſh, and fit him for it, and how he muſt employ the reſt of his Life, if he will be faithful to his Truſt. Can you imagine, this is conſiſtent with another Calling, Employment, and Trade? or that any Body that will, may take this Honour to himſelf; but ſuch as are qualify'd, call'd, and ſet apart for it.

Secondly, You ſee the Obligation you are under, to know them, who by your own Conſent, are *To Rule over you in the Lord,* and *to eſteem them highly for their Work-ſake*; (*a*) for their Relation to *Chriſt,* and *You.* They are primarily *His Servants,* and yours for his Sake. You know, the very Office of the Miniſtry is now under great Contempt, and more openly oppos'd than ever, by which, the Succeſs of the Word preached, is manifeſtly obſtructed; and therefore, we ſometimes, as the great Apoſtle himſelf did, 1 *Cor.* xii. 11. *Magnify our Office, and become Fools in Glorying.* We may deſire you, to conſider the Relation of your Miniſters to Chriſt, who hath put Honour on them, as his Servants, his Meſſengers, his Ambaſſadors, to bring good Tidings of Peace; Stars in his Right Hand, Stewards of his Houſe, *&c.* And ſo upon the Account of their Relation, and Office, and Work, you are to count them worthy of double Honour, who faithfully labour in the *Word and Doctrine.* (*b*) *To whom is committed the Word of Reconciliation, as tho' God did beſeech you by us, that you*

(*a*) Heb. xiii. 17. (*b*) Rom. x 15.

be

e reconciled to God. (*a*) *Therefore let a Man ſo account of us, as Miniſters of Chriſt, and Stewards of the Myſteries of God.* (*b*)

Thirdly, Be thankful for this Liberty of the Goſpel, which you enjoy. Rejoyce in the Faithfulneſs of Chriſt, as the Head of his Church, the great Shepherd of the Sheep, who hath provided for a Succeſſion of Miniſters; requiring that what they have received, they ſhould *commit to faithful Men, able to teach Others*; (*c*) and hath promiſed *His Preſence to the End of the World.* (*d*) Bleſs God, that when our Fathers are gone, and the Prophets do not live for ever, that any Portion of their Spirit falls upon Others; Oh that there were more! Be thankful, that there is any hopeful Proſpect, after ſuch a dark Cloud as we were once under, that he, who hath the Reſidue of the Spirit, will continue his Preſence, and preſerve his own Intereſt in the Riſing Generation. Bleſs God, for the Liberty we Miniſters have, to preach the Goſpel, and alſo to commit it, as a Truſt unto Others. You, in particular, who worſhip God in this Place, be thankful, that God hath provided One ſo fitted, to guide, and lead you, to be the Helper of your Faith, and Hope, and Joy.

Fourthly, From what you have heard, you may learn your Duty to your Miniſters. To hear Chriſt ſpeaking by them; to receive their Admonitions; to permit them to be faithful to your Souls; to ſtrengthen their Hands; to encourage and maintain them in their Work, according to the Order of Chriſt; And, remember at the ſame Time, that the beſt Miniſters are but *Men*, with the like Infirmities, Failings, and Imperfections as others, which you muſt allow for. But eſpecially, you ought to *Pray daily*, and *earneſtly* for them;

(*a*) 2 Cor. v. 19, 20. (*b*) 1 Cor. iv. 1. (*c*) 2 Tim. ii. 2. (*d*) Math. xxvii. ult.

'Tis both your Duty and Intereſt, becauſe the more you pray for us, the more we are likely to profit you. The more Grace you obtain for your Miniſters, by Praying for them, the greater Bleſſings will they be to you, and yours.

To Conclude,

I hope God hath call'd, prepar'd, and accepted You, my dear Brother, as a choſen Veſſel, to bear his Name, and deliver his Meſſage, to diſplay the Glory of Chriſt, and enlarge his Kingdom. I hope, he will employ you to turn many to Righteouſneſs, to build up his Church, plead his Cauſe, and defend his Truth, *&c.* And that you and this People, will be able to remember this Day's Solemnity with Comfort, and Thankſgiving as long as you live. May God lengthen out your Days, and make you, every Way, a Bleſſing to them, and to the City, and particularly, in this Part of it. We have heartily beg'd it of God already, and ſhall now as heartily join with you in Prayer, to the *God, and Father of our Lord Jeſus Chriſt.*

To His Grace I commend you, with a moſt Sincere Affection.

July 10, 1707.

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